



NU DASMARIÑAS

GESTS01X – Science, Technology and Society

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Week 4A - Good Life



Objectives

At the end of the lesson, the students should be able to:

1. Define the idea of the good life
2. Discuss Aristotle's concept of *eudaimonia* and *arete*
3. Examine contemporary issues and come up with innovative and creative solutions to contemporary issues guided by ethical standards leading to a good life.



Are we living a good life?

This question is inarguably one universal human concern.

Everyone aims to lead a good life, yet, what constitutes a happy and contented life depends on person to person.

FACTORS FOR A GOOD LIFE

Top 3 countries per factor

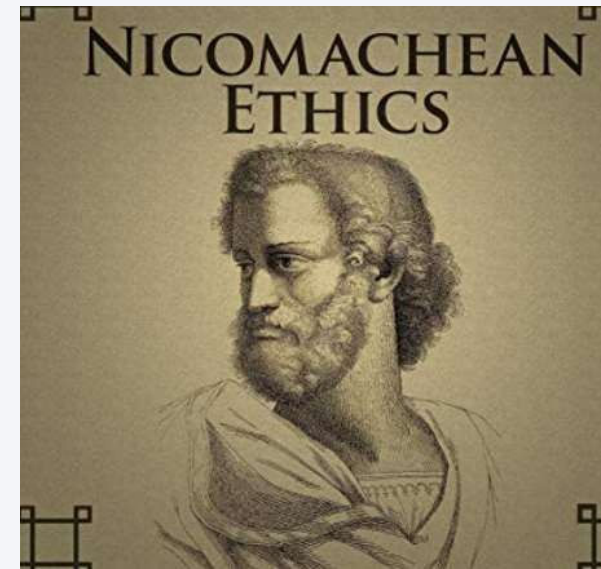


Source: GfK survey among 22,000 Internet users (ages 15+) in 17 countries —multiple answers possible —rounded
 Question: When you think of the Good Life —the life you'd like to have, which of the things on this list, if any, are part of that Good Life as far as you, personally, are concerned?



Nicomachean Ethics

Nicomachean Ethics is a philosophical inquiry into the nature of the good life for a human being. Aristotle begins the work by positing that there exists some ultimate good toward which, in the final analysis, all human actions ultimately aim. The necessary characteristics of the ultimate good are that it is complete, final, self-sufficient and continuous. This good toward which all human actions implicitly or explicitly aim is happiness in Greek, "eudaimonia," which can also be translated as blessedness or living well, and which is not a static state of being but a type of activity.



He is happy who lives in accordance with complete virtue and is sufficiently equipped with external goods, not for some chance period but throughout a complete life. (Nicomachean Ethics, 1101a10)

2. The Human Good and the Function Argument

The principal idea with which Aristotle begins is that there are differences of opinion about what is best for human beings, and that to profit from ethical inquiry we must resolve this disagreement. He insists that ethics is not a theoretical discipline: we are asking what the good for human beings is not simply because we want to have knowledge, but because we will be better able to achieve our good if we develop a fuller understanding of what it is to flourish. In raising this question—what is the good?—Aristotle is not looking for a list of items that are good. He assumes that such a list can be compiled rather easily; most would agree, for example, that it is good to have friends, to experience pleasure, to be healthy, to be honored, and to have such virtues as courage at least to some degree. The difficult and controversial question arises when we ask whether certain of these goods are more desirable than others. Aristotle's search for *the* good is a search for the *highest* good, and he assumes that the highest good, whatever it turns out to be, has three characteristics: it is desirable for itself, it is not desirable for the sake of some other good, and all other goods are desirable for its sake.

Aristotle thinks everyone will agree that the terms “*eudaimonia*” (“happiness”) and “*eu zên*” (“living well”) designate such an end. The Greek term “*eudaimon*” is composed of two parts: “*eu*” means “well” and “*daimon*” means “divinity” or “spirit”. To be *eudaimon* is therefore to be living in a way that is well-favored by a god. But Aristotle never calls attention to this etymology in his ethical writings, and it seems to have little influence on his thinking. He regards “*eudaimon*” as a mere substitute for *eu zên* (“living well”). These terms play an evaluative role, and are not simply descriptions of someone's state of mind.



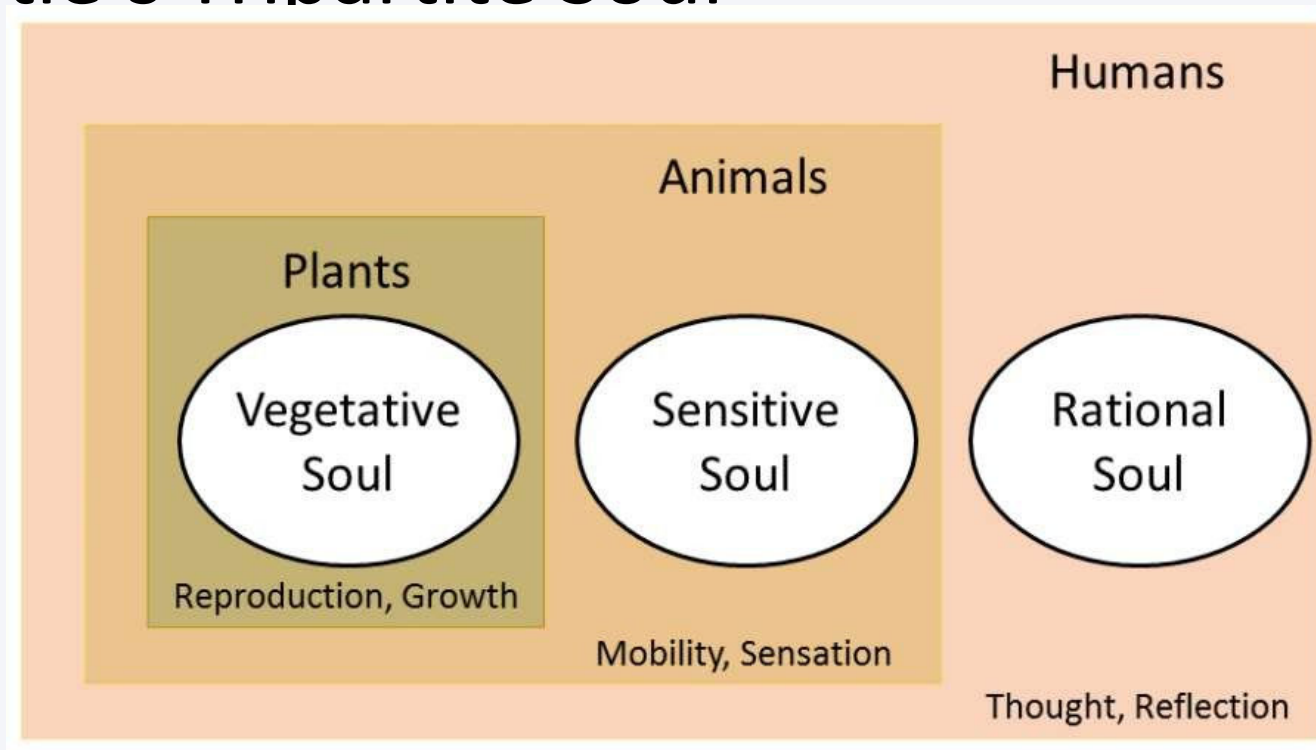
Eudaimonia: The ultimate good

- Pleasure
- Wealth
- Fame and honor
- Happiness



According to Aristotle, happiness consists in achieving, through the course of a whole lifetime, all the goods – health, wealth, knowledge, friends, etc. – that lead to the perfection of human nature and to the enrichment of human life. This requires us to make choices, some of which may be very difficult. Often the lesser good promises immediate pleasure and is more tempting, while the greater good is painful and requires some sort of sacrifice.

Aristotle's Tripartite Soul





Arete and Human Happiness

Eudaimonia is what defines the good life. To live a good life is to live a happy life. For Aristotle, eudaimonia is only possible by living a life of virtue.

Arete, a Greek term, is defined as excellence of any kind and can also mean “moral virtue”. A virtue is what makes one function well. Aristotle suggested two types: intellectual virtue and moral virtue.

Intellectual virtue – achieved through education, time and experience
Moral virtue – achieved through habitual practice (generosity, temperance, courage)

Applications

- If one learns that eating too much fatty food is bad for health, he/she has to make it a habit to stay away from this type of food because health contributes to living well and doing well.



Applications

If one believes that too much use of social media is detrimental to human relationships and productivity, he/she must regulate his/her use of social media and deliberately spend more time with friends and family, and work than in virtual platform.



Applications

If one understands the enormous damage to the environment that plastic materials bring, one will repeat he/she could do away with.



Using WABA data, this research extrapolates national estimates on annual per capita use of plastic shopping bags, plastic labo, and sachets in the Philippines. Findings show that:

1. The average Filipino uses 591 pieces of sachets, 174 shopping bags, and 163 plastic labo bags, yearly.
2. Everyday, almost 48 million shopping bags are used throughout the Philippines, or roughly 17.5 billion pieces a year.
3. Plastic labo bag use throughout the Philippines is at 45.2 million pieces per day, or 16.5 billion pieces a year.
4. Around three million diapers are discarded in the Philippines daily, or 1.1 billion diapers annually.



The Good life

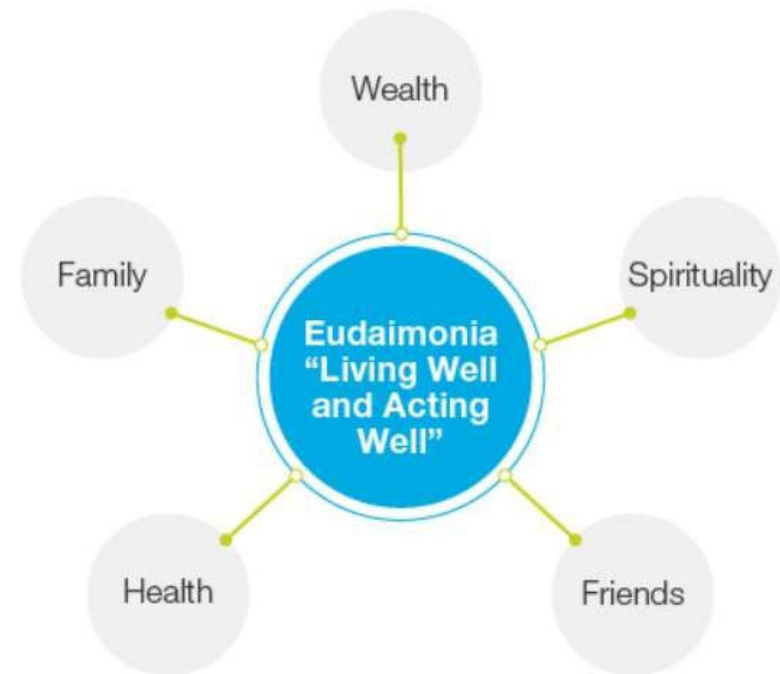
Good relationship dynamics and a healthy environment contributes to one's wellness, in how he/she lives and what he or she does.

Both intellectual virtue and moral virtue should be in accordance to achieved *eudaimonia*. Indifference from these virtues, for reason that are only for one's convenience, pleasure or satisfaction leads humans away from *eudaimonia*.

What is the Good Life?

The good life is the sense of *eudaimonia* is the state of being happy, healthy and prosperous in the way one thinks, lives and acts. The path to the good life consists of the virtues thought and character. In this way, the good life is understood as happiness brought about by living virtuous life.

Eudaimonia: The Ultimate Good

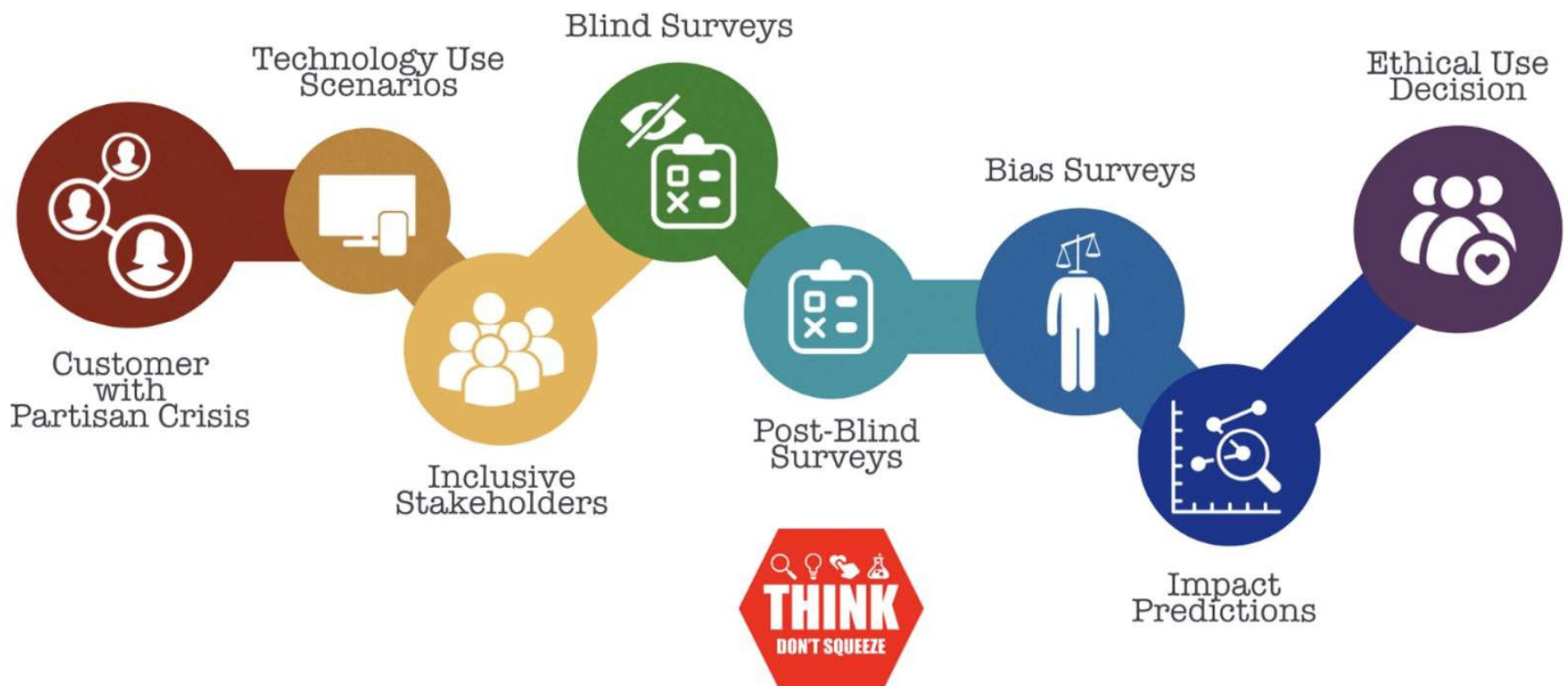




Role of Science and Technology

- In appraising the goodness of the nest medical procedure, new social media trend, latest mobile device, upcoming technology for food safety, one must be guided by Aristotelian virtues.
- Science and Technology can be ruined by under or over appreciation of the scope and function it plays in the pursuit of the uniquely human experience of happiness. Refusing science and technology to improve human life is as problematic as allowing it to entirely dictate reason and action without any regard for ethical and moral standards.

Social Solution Design for Ethical Use of Technology



For more info visit www.thinkdonsqueeze.com



References

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Thank you for listening.

